The Chaplain

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"A sermon is not primarily something said, but something done"

WORDS OR A DEED?

by DONALD G. MILLER

THE DISCREDITING of preaching is one of the marks of our time. "Don't preach at me!" suggests that many hold preaching in contempt. A former college president writes that "a good moving picture has far more influence than a good sermon." An outstanding author, famous for his ability to interpret the spiritual values of commonplace things, after a passage on "the deft and beautiful ways in which God works," adds: "I don't think this is preaching: I hope not."

The extent, however, to which this low opinion of preaching has permeated the mood of our time is to be seen in the appraisal of its worth by ministers. It may not be surprising that in a day when men are inclined to sit lightly toward the claims of the gospel they should question the value of proclaiming it. But when those who have entered the Christian ministry begin to discredit preaching, it is passing strange.

A deliberate avowal of the secondary value of preaching appears in a letter from a ministerial candidate: "I consider preaching a necessary evil. I shall do as much of it as my position demands in order to qualify for the other, more important tasks on which my heart is set. But I could well wish to avoid preaching almost entirely."

For every conscious or unconscious avowal of the questionable merit of preaching, however, there are a thousand silent testimonies to it in the way countless ministers relegate their pulpit work to a secondary role.

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It is impossible, they say, to be preacher, pastor, counselor, educator, administrator, community servant, and denominational chore boy all in one.

To this it would seem that any balanced mind would assent.

The point I make, however, is this: Under the necessity of making a choice among the various functions of the modern ministry, few are the ministers who rate their preaching at or near the top. If something must come in for meager attention, let it be the preaching. Oppressed all week with a multitude of harassing details, they find little time for sermon preparation. Sundays come in their ever-recurring seven-day cycle. And Thursday morning, or—perish the thought!—even Saturday afternoon, comes with equal regularity to face the busy minister with the question: What shall I preach this week?

There is little time to ponder. The specter of Sunday morning approaches rapidly. Perhaps a sermon starter would be a good thing! What might set the wheels turning in the preacher's mind with the swift ease of a homiletic self-starter and set him in full motion without the normal time necessary to gain momentum?

James Stewart is a good one!

And for variety, although he is a bit old now, Alexander Maclaren is a big help!

And that latest book, well indexed both by subject matter and by text, is indispensable—*The World's Best Sermon Illustrations!*

Is this caricature? I was a parish minister for several years and know the temptation. If you want further evidence, there come frequently to the desks of all of us advertisements of a year's supply of sermon outlines and illustrations, for both morning and evening services, with prayer meeting talks and a "ringer" for a youth rally thrown in as a bonus, for the tidy sum of $1.75. On the assumption that in any business sales are necessary to keep going, I conclude that somebody is sending the $1.75.

What is the cure for this? There is only one cure radical enough to be permanent, and that is a true understanding of what preaching is. Once get a firm hold on what it is we are to do when we stand before a congregation to preach, and we can never again give preaching a secondary place in our ministry. "It is not right," said the apostles, "that we should give up preaching the word of God to serve tables" (Acts 6:2).

What is preaching? When you preach, are you doing what people think you are when they say afterwards: "I enjoyed your little talk"? Is preaching what H. H. Farmer described in *The Servant of the Word* as that which gives people "feelings of an expansive and pleasant kind," so that they "have found the hour in church enjoyable, . . . the music . . . good, the singing hearty, the decorations no offence to the eye, the curtains

the right shade, the building beautiful," and have come away "feeling" better?[1]

One of the most vivid statements I have ever read of what many people think good preaching is—and of what it is not—is contained in a letter written by Henry Scott Holland about a sermon of Benjamin Jowett's preached at Oxford:

> [Jowett] preached yesterday in Chapel amidst intense excitement. . . . He looked so fatherly and beautiful and brought out the best bell-like silvern voice with quite rich tones that he had hitherto hidden in the depth of his stomach, and preached the most lovely little practical sermon in a quite perfect style with the most wonderful grace. It was just Platonism flavoured with a little Christian charity. [It was only] an attempt to take some useful moral hints from just what happens to strike [him] in a very good, "perhaps I may be excused in saying" a Divine life.[2]

Is that preaching? No wonder Holland added: "Christianity is gutted by him."

What is preaching? I am indebted to P. T. Forsyth for making articulate for me my own conception of the nature of preaching. "The Gospel is an act of God," said Forsyth. "Its preaching must therefore be an act, a 'function' of the great act. A true sermon is a real deed."[3]

To preach the gospel, then, is not merely to say words but to effect a deed. To preach is not merely to stand in the pulpit and speak, no matter how eloquently, nor even to set forth a theology, no matter how clearly it is stated nor how worthy the thought, but to become a part of a dynamic event wherein the living, redeeming God reproduces his act of redemption in a living encounter with men through the preacher.

True preaching is an extension of the Incarnation into the contemporary moment, the transfiguring of the Cross and the Resurrection from ancient facts of a remote past into living realities of the present. A sermon is an act wherein the crucified, risen Lord personally confronts men either to save or to judge them. Ruskin's famous saying that a sermon is "thirty minutes to raise the dead" is not far wide of the mark. Preachers cannot waken the dead; only Christ can do that. In a real sermon, then, Christ is the Preacher. The Preacher speaks through the preacher.

> For a helpful, important development of this theme by Dr. Miller, watch for his book on expository preaching soon to be published by Westminster Press.

[1] New York: Charles Scribner's Sons, 1942, p. 79.

[2] *Henry Scott Holland: Memoirs and Letters,* ed. Stephen Paget (New York: E. P. Dutton & Co., 1921), pp. 33 f.

[3] *Positive Preaching and the Modern Mind* (New York: Eaton & Mains, 1907), p. 22.

If this be so, then much that passes for preaching among us is not of the essence of preaching at all. Eloquence, literary finesse, logical arrangement, sustained progression, the personal appeal of the minister, handsome appearance, intellectual brilliance, profundity of thought, the ability to sway an audience by the subtle arts of speech —these are but the accidents, not the essence, of preaching. One could have all these and yet not preach. On the other hand, one could lack all these and yet preach. These are not to be discounted in their usefulness, for presumably a man who is richly endowed in the accidents of preaching will be more effective, if he has also the essence of it, than one who is poorly endowed. But an authentic word from God through a poor human agent is true preaching, whereas a sermon which does no more than communicate human ideas is not true preaching at all.

"Protestantism is not likely to rise much higher than the level of its pulpit. Romanism can survive without great preaching, but not Protestantism."

To introduce men to God so that he and they have dealings with each other is an event of abiding, eternal value, no matter how crude the introduction. On the other hand, merely to talk about God without his being present is spiritually worthless, no matter how enjoyable the speech. No man has really preached until the two-sided encounter between him and his congregation has given way to a three-sided encounter where God himself becomes one of the living parties to it. Ideal preaching goes one step further, where the presence of God becomes so real that the preacher himself drops almost entirely out of the consciousness of the worshipers, so that even as the preacher speaks they and God seem to be left alone.

It was thus that Paul described his own preaching. "We are now Christ's ambassadors," he wrote, *"as though God were appealing direct to you through us"* (II Cor. 5:20).

This conception of preaching flows from the very nature of the redemptive action of God in history. In the Bible, God never becomes an object of contemplation, set apart from the human scene, to be looked at, defined, described, contemplated. Rather he is always Subject, acting and reacting upon men in living relations in the ongoing drama of history. At this point the Hebrew and Greek modes of thought differ radically.

Take, for example, the questions of the omniscience, the omnipresence, and the omnipotence of God. Following the Greek patterns of thought, each of these doctrines could be reached as the conclusion to a syllogism. God is the Absolute. The Absolute, by its very nature

as absolute, is without limitation. Since, therefore, God is the Absolute and the Absolute can have no limitations, there can be nothing that God does not know, no place where he is not, no power beyond his own. Therefore, God is omniscient, omnipresent, and omnipotent.

Contrast with that the 139th psalm! The psalmist is not reasoning to conclusions from premises but stating the facts of his experience. God had confronted him, and he could not escape. Unworthy thoughts could be hid from man's knowledge and clever words could deceive the human apprehension; but God, the living God, knew his inmost thoughts and saw through his words even before he spoke them. The psalmist had sinned and had tried to escape from the withering eye of God. But where could he go where God was not? Heaven? Sheol? The uttermost parts of the sea? Hide in the darkness? He could not escape God, not because God was theoretically the Absolute, but because everywhere he turned he was confronted by him! The psalmist's whole life was held in the hand of the mighty God who had created him and the universe and who was the moral ruler who would "slay the wicked." Omniscience, omnipresence, omnipotence—they are here, but not at the end of a syllogism. They are, rather, facets of the character of the living God who stood astride the pathway of the psalmist's life and beset him "behind and before." God was not an abstraction, an idea, but a living Being who met him in the events of daily life.

"True preaching is an extension of the Incarnation."

This awareness of God among the Hebrews sprang from the one unforgettable fact in their history —the Exodus. There God's wisdom, presence, and power had been manifested in a mighty deliverance, a mighty redemptive and creative act whereby the Hebrews had been brought into being as a people and launched on the stream of history. God's revelation of himself, then, initially was not in the realm of idea but in the realm of event. God told them who he was by *acting* in their behalf. Revelation always begins in God's giving of himself to men in redemptive deeds.

But the nation which the redemptive deed brought into being was a part of the deed itself, and the prophets who later brought the life of the nation under the scrutiny of the character of the God who had acted so mightily at the Exodus were likewise parts of the deed. The deed initiated at the Exodus is not to be comprehended in the moment of its instigation alone, but is to be understood only in the light of what flowed from it. The initial deliverance carried within it the seed of a mightier deliverance. Because of what God had done through Moses,

men looked for a greater than Moses. Because of the deliverance from the bondage of slavery in Egypt, they looked for a greater deliverance from the bondage of slavery to evil. The entire history of the people, and the prophetic movement within it, was a part of the action of God in history initiated at the Exodus.

When, therefore, the prophets announced the word of God to men, they were not merely making speeches nor just trading with ideas about God. Their word was rather an extension into history of the redemptive deed of God at the Exodus. Their preaching was an embodiment of the agony of redemption, initiated at the Exodus but straining to be brought to fulfillment in a yet greater deliverance. The word of the prophet was nothing other than the birth pangs of the living God striving to bring forth "a new heaven and a new earth wherein dwelleth righteousness."

This view is confirmed by the First Epistle of Peter, which says (1:11 f., Phillips translation) that the prophets

> tried hard to discover to what time and to what sort of circumstances the Spirit of Christ working in them was referring. For He foretold the sufferings of Christ and the glories that should follow them. It was then made clear to them that they were dealing with matters not meant for themselves, but for you. It is these very matters which have been made plain to you by those who preached the Gospel to you by the same Spirit sent from Heaven—and these are facts to command the interest of the very angels!

The preaching of the prophets was none other than the Spirit of Christ *working in them.* Furthermore, their preaching was a part of the total deed of redemption, an activity of God, who through suffering was to bring to birth a glorious order, an order which is now made available to men through the life, death, resurrection, and exaltation of Jesus Christ. Through all their work, then, God was not an object of contemplation but the Subject who was at work through them accomplishing his purpose in the history of the world. Their words were a part of the *deed* of redemption. They were not mere purveyors of pious ideas wrought out by the ingenuity of the human mind, nor moral observers of the contemporary scene offering ethical advice on how to be happy, but were witnesses to what God had done, was doing, and would yet do in history for the redemption of the world. And their very preaching became a part of the divine redemptive activity.

This dynamic quality of revelation, as the actual self-giving of God in history, and the relation of preaching to it are to be seen even more clearly in the New Testament.

The heart of the New Testament is a series of events, climaxed in the Great Event, the Resurrection. The

preaching of the New Testament, therefore, is nothing other than the bearing witness to this series of events. But these events are not thought of in the New Testament merely as past events; they are parts of the total Event of redemption, which spans the entire sweep of history from Creation to the Parousia. The message is of one thing—the redemptive activity of God, to which Cullman and others refer as the "Christ-Event" or "Christ-Deed." The Old Testament is all an integral part of the Christ-Event as preparation. The New Testament is a part of the Christ-Event as realization. The coming Parousia will climax the whole Event as consummation. The whole Event is one, from Creation to Parousia. At present it is a realized Event but not a completed Event, just as a human life is a realized affair at the moment personal awareness develops, but is not completed until death.

The witness of the New Testament preachers to the events of the birth, life, death, resurrection, and exaltation of Jesus, then, set those parts of the redemptive movement in their relation to the whole, and thereby the witness itself became a part of the grand redemptive Deed.

As the words of the early apostles became a part of the Deed, the very nature of revelation as redemptive action was expressing itself. Revelation is primarily something done for men. To preach is so to bear witness to that which is done *for* men that it is actually done *in* men. Preaching is a part of the *doing* of it.

True preaching is not achieved until the words of the preacher become the deed of God. The ultimate question for the preacher is not "Has my sermon *said* something?" but "Has it *done* anything?"

Wesley may not have been so far wide of the mark when he raised the question with his preachers whether their preaching had converted anybody or angered anybody. At least he knew that preaching was intended to *do* something!

The early church clearly distinguished between preaching *(kerygma)* and teaching *(didache)*. C. H. Dodd says of this:

> For the early Church to preach the Gospel was by no means the same thing as to deliver moral instruction or exhortation. While the Church was concerned to hand on the teaching of the Lord, it was not by this that it made converts. It was by *kerygma,* says Paul, not by *didache,* that it pleased God to save men.[4]

If this be preaching, who can think of it lightly? If this be preaching, who can relegate it to an inferior position in the total range of his ministerial activity? If this be preaching, who can think of it as "a necessary evil"? There can be

[4] *The Apostolic Preaching and Its Developments* (London: Hodder & Stoughton, 1944), p. 8.

no activity in the world equal to it! To think that the redemptive Deed of God is to be brought to a focus in your life as you stand before men in the act of preaching; that the yearning agony of the Redeemer is to leap into actuality on the plane of history once more; that the turning point of destiny for some soul, or some congregation, or even a significant turning point in history, for that matter, may be reached as you humbly but passionately proclaim the Word of God —this is an overwhelming realization, which makes every other activity pale into insignificance.

Said Gregory Thaumatourgos of the preaching of Origen:

> Like some spark it came dropping into my inmost soul. And there, being kindled and catching fire, was love: Love towards the Word Himself, most alluring to all by reason of beauty unspeakable, the holy, the most lovely.[5]

Would you not rather preach like that than anything else in the world? Then Gregory commented:

> The greatest gift this man has received from God, this portion wholly good is his from heaven, that he should be interpreter of the words of God to man, himself to explain the things of God as though it were God speaking.[6]

That is preaching. To speak *as though it were God speaking!* Not words, but a deed—the Deed of redemption! Therefore, preach! The world is waiting, and God is waiting, for men who are not content with mere sermons, but who know what it is to *preach,* and are willing, by God's grace, to strive to do it.

[5] Cf. John Foster, *After the Apostles* (London: S.C.M.P., 1951), p. 106.

[6] *Ibid.,* p. 107.

Preaching from the Bible

THE BIBLE rates much higher as a source of preaching today than it did a generation ago. . . . In those days quite a number of young Apolloses, on graduating, having become men, put away such childish things as texts and Bible stories. In the pulpit they lived amid the immensities and starry galaxies. But after a while, when the little longsuffering congregation had heard their sermon on "The March of Progress" (for progress was marching in those days) and the one on "Science and Religion" and the one on "Pragmatism" (for pragmatism was going big then), like the prodigal son, they began to be in want. Then they came to themselves and said, "In my father's Book are texts enough and to spare." And they said, "I will arise and go to the Bible."

—HALFORD E. LUCCOCK, *In the Minister's Workshop* (Abingdon-Cokesbury)

EDITORIAL

THANK YOU, Chaplains!

The 1952 budget of the General Commission has caused us concern. With the added cost of United Fellowship promotion and with greatly increased circulation of THE LINK, we have faced financial pressure that has had us worried. As this is written we are not yet sure, but we have reasons to hope that, as in former years, we shall close 1952 without a deficit. This we do know: Chaplains have contributed from chapel funds in payment for copies of THE LINK, and from special collections, more than was anticipated when our budget was built.

Any chaplain, regardless of whether or not his denomination is affiliated with the General Commission, and regardless of whether or not he chooses to ask us to bill him, can have by request as many copies of THE LINK as he can advantageously use.

The policy of seeking chaplain participation in securing the $60,000 annually required for THE LINK was suggested by representatives of the Chiefs' offices. Although we are most grateful for such financial assistance, we want no chaplain to consider payment an obligation. Our purpose is to make the magazine available without cost to those who enjoy reading it. It was established ten years ago as a link between the folks back home and men and women in the armed forces and in veterans hospitals. Through his co-operation, the minister in uniform is also linked with brother civilian churchmen as they offer THE LINK to youth whom the chaplain serves.

To every chaplain who has placed THE LINK in the hands of service people, to those who have commended the magazine, and to those who have given financial aid in making possible this publication, thank you very much!

We would also express gratitude on behalf of the General Commission for the excellent service of our denominational representatives in the chaplaincy.

CHAPLAINS, you will enjoy the January LINK, especially the article on "New Year in Japan." Notice that this "big little magazine" greets the new year with a new face—a new and beautiful type face, "Caledonia."

DON'T FORGET the sermon contest! Three hundred dollars in prizes are waiting for you. Your deadline for mailing is March 1.

Be sure to look over the rules again on the blue dodger inserted in this issue.

The best sermon will be published in THE CHAPLAIN, and the names of all winners will be sent to the Chiefs of Chaplains.

By James V. Harvester

Where Luther Walked

"Mountaintop moments" come infrequently to most of us. One such came to me on the night of July 2, 1952.

It has been my privilege since February to serve in one of the oldest inhabited places in northern Europe, the city of Worms. As a student in Seminary, I studied about the Concordat of Worms and the Diet of Worms, but even in my wildest dreams I conjured no vision of living where these events had taken place.

Uncle Sam changed that. My recall to active duty in the Army embarked me on a tour that led me here to this ancient city. My interest in the places visited by Luther and others famous in church history was reawakened and rekindled when I was able to visit the spots where these men walked, planned, studied, preached.

I made visits to the Great Cathedral, to the Basilica of St. Peter and St. Paul, and to its altar where the pronouncement of excommunication was made. I visited the parish house, now in ruins, in which the Diet was held, and the famous tree, the *Lutherbaum,* now almost destroyed by age, under which Martin Luther and his fellows are accounted to have met and planned their activities.

One other place I visited several times. Near the Great Cathedral there once stood a smaller church called the *Magnuskirche,* or "Great Church," now almost completely destroyed. The walls still stand, however, forming a shell of a once well-used and beautiful church.

Shortly after I arrived in Worms I heard reports that this church brought the spirit of the Reformation to life before Luther nailed his 95 theses to the cathedral door at Wittenburg. I talked to church officials and historically minded persons and found this to be true. The pastor of the *Magnuskirche* had been in correspondence with Luther as early as January 1517, and, after an exchange of views, he had started to preach along lines more fully developed in the Reformation that was to come later.

When Luther came to Worms in 1521, it was at this church that he worshiped. It is felt likely that here he also preached.

As time passed I visited this

Captain Harvester, of Tampa, Florida, saw service in World War II before entering the Chaplain Corps. He is now serving with the Army in the European Command.

church on many occasions. I discovered that plans were afoot to rebuild it. The source of these restoration funds was of great interest. Men skilled in carving were taking pieces of dead wood from the *Lutherbaum* and were carving them into small souvenir plaques of Luther and into "Luther roses," found as part of his coat of arms. These were, and are, being sold to provide needed moneys for the church restoration.

So we come to the night of July 2, 1952. On that night, with a band of Americans and Germans, I went within the gaunt walls of *Magnuskirche* to witness the first efforts of the rebuilding.

There were no "ground-breaking" ceremonies. There were no festivities. Just a serious sense of rededication of a people and a hallowed structure.

Taking his text from the 127th psalm, Pastor Graf mentioned the times the bombers came over and previous occasions when the church had been damaged. Casting off bitterness, defeat, and despair, he urged his people to labor for the rebuilding of the church and for the restoration of a world in which it could remain because of God's love gone out to all.

As he spoke, a deep hush settled over the group there assembled. I, in my fancy, could picture that again "The Little Doctor of Wittenburg" was speaking and that again, perhaps, another great movement was starting which, moving forward, would change the world.

Few things connected with Luther yet remain to us outside the Iron Curtain, but here in these ruins, amidst a gallant effort to build anew a church that once knew his walk, I felt a nearness to God—even, perhaps, as Luther once knew him in this place.

Good preaching has been described as "animated elevated conversation." It will not be very effective if it is mere talk, neither animated nor elevated. But begin by being sure that it is conversation. Then let the animation come by interest stirring your imagination and elevation by the impression of the greatness and sublimity of your subject. If you try to impose animation, it will end in our friend the precentor's "gesticulous and altitonant voice," and if you think you can raise yourself to elevation, it will only be getting up on stilts, from which you can neither rise higher nor descend lower.

The old ideal is sound, if it comes natural to you.

Begin low, speak slow,
Rise higher, catch fire,
Wax warm, sit down in a storm.

—John Oman, *Concerning the Ministry* (Harper)

SERMON ILLUSTRATIONS

Compiled by J. A. Lacy

Seeing Ourselves

On one occasion Thomas Nast, the well-known cartoonist, was present with other guests at a party. He drew a caricature of everyone there and then passed the pictures around for all to see. The result was most interesting. Everyone recognized the caricature of every other person and enjoyed a hearty laugh. But many could not recognize their own pictures.

Oh wad some power the giftie gie us
To see oursels as others see us!

A man who can honestly look at himself without proffering excuses and evasions is an individual apart.

—John Sutherland Bonnell

The Image of God

For good ye are and bad, and like to coins,
Some true, some light, but every one of you
Stamped with the image of the King.

—Alfred Lord Tennyson

Self-condemned

A visiting swan stopped to talk with a stork who was digging up the mud in search of snails. While the stork was grubbing, the swan informed him that he had just come from heaven.

The stork kept digging for a while, and then paused long enough to ask, "Are there any snails there?"

The swan replied, "No, we don't have any snails, but—"

"Then I don't want to go there," snapped the stork, "I'm looking for snails."

—Herman J. Kregel

Prayer

Even in this atomic age prayer represents the greatest of all forces, yet it is often abused and neglected.

Our treatment of this tremendous power reminds me of a little bird that casually lights on a high-tension wire. It is blissfully unaware of the powerful electrical energies which all the while are passing through its grasp. We say to ourselves, "If that little fellow only knew what power is in his possession!"

How like the little winged friend are we when we have access to the great spiritual powers of the universe and allow them to pass unharnessed and unused!

—George S. Reamy, *What Can a Man Believe?* (The Methodist Commission on Chaplains)

Incarnation

Murray Lincoln tells that a well-known British scientist once came all the way from London to take exception to some things Charles F. Kettering, the inventor, had been saying about diesel locomotives.

"You said you were running these locomotives about a hundred miles an hour," the Englishman said.

"We are," Ket told him.

"And that you were taking power on the front wheels."

"We are."

"But I have formulas here that say you can't do that."

"For heaven's sake," Ket whispered confidentially, "don't tell the locomotive!"

To any theory that something *can't be done,* the best answer is a piece of news—"It *has* been done!" The gospel is such a piece of news.

The persuasive power of the gospel rests in the Incarnation—not a theory about God, but an actual event. So when the world despairs that man can live like God, the gospel says: "It has been done! Jesus of Nazareth did it! He lived like God, so that men saw God in him."

—Graham Gordon Lacy

Overcoming Failure

Do not quit because you have failed. There was a man who wanted to be a writer. Particularly did he want to write stories for the movies. He wrote one on the life of John Paul Jones and sent it to Miss Julia West, the story editor of Paramount Pictures. She had to reject it.

Later he told her of his bitter disappointment. But he said that the rejection taught him that a failure, no matter how dismal it may make the future seem, doesn't mean the end of a man's life. He said he had learned that the best way to overcome failure is to put it in the past and go on with the determination to succeed.

That man was Franklin D. Roosevelt.

—Charles L. Allen, *In Quest of God's Power* (Fleming H. Revell Co.)

Patience

Too few of us have the patience to organize our resources and use what we have to the best advantage. We're like the chap on a hunting trip one of the officers on this post talked about not long ago. As a deer came into view he got set to shoot. His friend suggested that he load his gun, but received this reply: "I ain't got time. The deer won't wait!"

And then we gripe because we come back from our adventures in living empty-handed.

—Herman J. Kregel

Stedfastness

When the world, with all its might and weight, seems determined to slide downhill to its destruction, what is the church to do?

I find the answer exemplified in a gadget of former days. Attached to the left-hand runner of the rear bob on any logging sled was a little pointed hook made of tempered steel. It was an ice dog. As long as the sled was being hauled steadily up the hill, it trailed along making no noticeable sound on the icy road. But the minute the pull

on the tugs began to slacken and the sled moved even slightly backward, that sharpened point stuck into the ice and held fast while the horses rested or were taken away to other work. It was as if that ice dog said: "We have come this far on this uphill road, and we are not going to slide back now!" This silent gadget took its stand, and the sleigh held firm.

Well, social salvation lies at the top of a height; for social improvement comes only by an uphill pull. Whenever the pull of honesty, decency, altruism, brotherhood, and whatever else has made for better living slacks off, then it is that society needs someone to hold fast —someone to say: "We have come this far; we are not going back!" This is the job of the church. "Hold fast that which is good!"

—Joseph Clark Dana

Resistance to Evil

"There is a moment," said Winston Churchill, addressing the boys of Harrow School, "when it is right to give way before evil, and that moment is Never, Never, Never."

"Continue to engage the enemy," flashed the signal of the dying Captain Warburton Lee (first V.C. of World War II) from the shattered bridge of the "Hardy" at the battle of Narvik. The ship was sinking and his own life blood was ebbing, but, "Continue to engage the enemy."

That's the trouble with you Christians, says the writer to the Hebrews in chapter 12. You do not resist. Christ did. To blood. To the cross. To death itself. He did not give in once. The resistance was absolute. The operative word was Never!

—From *Ashore and Afloat,* the official journal of the Royal Sailor's Rests, reprinted in *Practical Christianity* by the Officers' Christian Union, London

Great Expectations

A couple went to Washington, D. C., to see the nation's capital. They went here and there. Finally they came to the Archives Building, and they saw a motto on the front which said, "What is past is prologue."

Well, they scratched their heads, and they asked their taxi driver to stop. They tried at this end, and they tried at the other end, and they couldn't figure out what it meant. So they said to the taxi man, "What does that mean—what is past is prologue?"

"Well," he said, "that's government talk. It means you ain't seen nothin' yet."

I'd like to put this into greater words: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." For he is "able to do exceeding abundantly above all that we ask or think."

—Jesse H. Baird in *The Presbyterian Outlook*

By Leslie S. R. Badham

MISSION to the R.A.F.

History was made last October 3 by the launching of a mission to every R.A.F. station in the world. "So far as I know," said the Archbishop of Canterbury, "no mission such as this has ever been attempted before in any of the services."

"But why to the R.A.F.?" you may ask.

"It might just as well be to any other group," continued the archbishop. "The R.A.F. needs it neither more nor less than our whole people. It is just the church doing its job within this particular framework."

Dr. Fisher was preaching in the great Church of St. Margaret's, Westminster, to a large assembly of high-ranking officers of the Air Ministry and to more than 500 missioners who were to carry the gospel to 440 home stations and to far-flung commands in Germany, Gibraltar, Malta, Persian Gulf, Ceylon, Hong Kong, Malaya, and Singapore.

An air marshall read the lesson. The service was shared by the Rev. Maurice Watts, moderator of the Free Church Federal Council, and the Rev. James Moffatt, representing the moderator of the Church of Scotland. The Archbishop Primate of All England preached.

"It gives us strength before men," said the preacher, "to give powerful witness to our agreements upon the eternal gospel. . . . Church of England and Free Church missioners will stand side by side on the basic affirmations of faith that they share together."

Dr. Watts commented on the interesting fact that the same day on which news came that England had exploded her first atomic bomb, the mission was being commissioned. "Some master of homiletics," he said, "might be able to make something of that!"

From this impressive gathering the missioners went to their several assignments. Their main effort was made November 3-10, when each in his own way developed the great themes of right conduct, God, Christ, the church, prayer, sacramental grace, and Christian evidences. At the same time the gradualness of full conversion was realized and a long-term program begun for follow-up courses.

By Dwight E. Stevenson

A Guide to Expository Preaching

AN EXPLANATION

This chart is a companion to the author's earlier guide, *A Road-Map for Sermons*, which has met with such a favorable reception. The present chart is designed to give practical and detailed help in the difficult art of preaching upon blocks of scripture larger than the traditional "texts." That is to say, it aims to aid those who are preparing sermons on biblical paragraphs, chapters, or books. It also aims to stimulate more biblical preaching.

Obviously, there are severe limitations to what can be done within so brief a space, and this guide is no substitute for an adequate book on expository preaching. Nevertheless, we are convinced that any studious minister will find here a tool that will greatly assist him in a type of preaching which he has wanted to do but which he has found either difficult or downright frustrating.

The chart is divided into three sections: *Part I* supplies a concentrated statement of basic principles to be observed by the expository preacher. *Part II* implements these general principles by translating them into a practical, step-by-step procedure for preparing an expository sermon. And *Part III* illustrates the steps by showing a specific sermon as it goes through each stage of preparation on its way to final outline. Obviously, then, the heart of the guide is *Part II*, for which most ministers may want to devise a working schedule. For example, it may be that a full month should elapse between step number one and step number nine, and that steps nine through twelve can be taken between Tuesday and Friday of the week before delivery. Each minister will need to develop his own production schedule. A fairly sound goal might aim at one expository sermon per month.

It is clear, of course, that the best expository preaching will come from men who are in other respects the most disciplined and systematic in their study of the whole Bible.

I. SOME GENERAL PRINCIPLES

1. *Following the canons of good preaching, an expository sermon:*

   Is more than a Bible lecture.

   Aims at wedding of divine truth with human need.

   Exists only in relation to hearers for the purpose of moving them toward Christlikeness.

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Uses the Bible as "a searchlight, not so much intended to be looked at as to be thrown upon a shadowed spot" (Fosdick).

Penetrates to the timeless message in a biblical passage and phrases that message in universal terms.

2. *An expository sermon presents and interprets scripture.*

Both idea and organization of the sermon are drawn from the scripture itself.

A successful expository preacher must live his way into a passage until he feels identity with it. Insight is even more important than exegesis.

Call upon the help of all the best biblical commentaries and introductions.

Resist the urge to organize a passage quickly. First let the minister as preacher become wholly absorbed in the minister as student. Be sure that you understand the scripture you have promised to interpret.

The sermon must have structure. A miscellany of commentaries and exhortations is to be avoided.

An expository sermon is the message of a passage so arranged as to be grasped in its entirety.

The proportion of parts in the sermon must be a faithful mirror of the proportions within the scripture under study. There must be no distortion through the overemphasis or omission of main ideas.

3. *An expository sermon is selective.*

Biblical preaching is no substitute for Bible reading.

Cleave to the cardinal ideas or main features of your passage.

Be content with key quotations and typical illustrative incidents. Do not try to touch upon every detail.

Remember: Simplicity is an aid to veracity.

4. *An expository sermon should be fresh.*

Try to phrase it in new words and organize it in fresh ways.

Give it contemporary relevance through modern application.

Always label a biblical sermon with a modern title. (Example: not "Ecclesiastes," but rather "When Life Eludes Our Grasp" or "The Empty Life.")

Never omit modern illustrations.

5. *Exposition and application should be intertwined at every point throughout the sermon.*

Modern insights into ancient scripture should have an implicit quality; they must not seem to be "tacked on."

See that the modern illumines the ancient and that the ancient enlivens the modern.

Make sure that the sermon is a program to live by, and not simply words to be heard.

The principle illustrated from "The Sound of Silence" by George Arthur Buttrick, preached the Sunday after V-J day 1945, from I Kings 19.

Problem: Victory which brings despair.
Elijah, a victorious man in despair; we, after V-J Day.

Diagnosis: The source of this despair.
Elijah, a contender against the priests of Baal; we, contenders against Nazi paganism.
Elijah, killing the priests; we, subduing Axis armies.
Elijah, discovering that Baalism was not destroyed; we, aware that Nazism is not dead.
Elijah's agonizing despair; our misgiving.

The Solution:
A. A false solution: force.
The empty earthquake, wind, and fire; the modern futility of force.
B. The true solution.
1. The real insights moving in silence.
The still small voice; the silent powers of the universal.
2. The number of those quietly sharing with us.
The 7,000 who had now bowed the knee to Baal; our faithful companions.
3. The quiet power of God at work.

Action:
Elijah's alliance with the silent powers of God; our alliance with that power.
Choose between clamor and consecration!

II. PROCEDURE: STEP BY STEP

1. Select the passage, making sure that it is a genuine unit. The passage may be a paragraph, a chapter, or even a biblical book.

2. Study the passage in its biblical context:
   a. Read one or more good "introductions" to the biblical book from which the passage is chosen; object: to learn the "W's"—Who wrote it? To whom? What did he say? Why did he write it? And when?
   b. Outline the biblical book from which the passage is taken.
   c. Read the whole of the outline unit to which your passage belongs. For example, if your selection is I Corinthians 13, read chapters 12, 13, and 14 as a unit.

3. Read your selected passage in several versions.

4. Read an exegesis of the passage in one or more scholarly commentaries.

5. Write a brief condensation of the passage in your own words. This "précis" should not exceed one third of the original length.

6. Reduce the message of the passage to one sentence.

7. Discover if there is a key verse of scripture which carries this message.

8. Supply a descriptive subject for the passage. Purpose: to indicate the area

of religious life with which the passage deals. The title of your final sermon need not be identical with this subject.

9. Now subject the passage to the brooding process.

a. The process:

With paper and pencil "mull over" the sermon to be derived from this passage. Write down a brief note on everything that occurs to you.

"Brood" in daily periods about one half hour long.

Always using paper and pencil; continue these daily sessions for at least one week, preferably two or three weeks.

b. The aim of the process:

Modern relevance of the scriptural passage.
Significant content, including effective modern illustrations.
Sharp, memorable outline.

10. Evolve an outline for the sermon (a part of the brooding process):

a. Analyze the scriptural passage into its component parts.

b. Arrange these parts in their most climactic order.

c. Phrase the divisions in universal terms, which will apply today as well as in biblical times.

11. Decide upon the title of the sermon.

12. Outline the sermon in full, and prepare to write it.

III. THE STEPS ILLUSTRATED

(Topics are numbered identically with Part II. Self-explanatory topics are deliberately omitted.)

1. *The passage selected:* Jeremiah 18:1-6 (In the Potter's House).

2. *The passage in its context:*

a. The "W's":

Judah is balanced on the brink of Babylonian captivity. The passage is addressed to the nation of Israel, which is about to face a calamity which will look to some like the end of history, but which may actually be only the starting point for a new chapter in national destiny.

b. Outline of the Book of Jeremiah (from L. Elliott Binns: *The Book of Jeremiah* in the "Westminster Commentaries"):

PART I. Prophecies mainly included in the Roll.

(a) The prophet's call, chap. 1.
(b) The first collection of prophecies, chaps. 2-6.
(c) Prophecies at the temple gate, chaps. 7-10.
(d) Prophecies on various occasions, chaps. 11-12.
(e) Warnings and lamentations, chap. 13.
(f) Disaster and despair, chap. 14–17:18.
(g) Concerning the Sabbath, chap. 17:19-27.

(h) Lessons from the potter's art, chaps. 18-20.

PART II. Prophecies mainly from the siege and after.

(a) Judgments on leaders and people, chaps. 21-24.
(b) The cup of God's fury, chap. 25.
(c) The temple sermon and sequel, chap. 26.
(d) The false prophets and their teaching, chaps. 27-29.
(e) The glories of the future, chaps. 30-33.
(f) Jeremiah's life during the siege, chaps. 34-39.
(g) Jeremiah's life after the fall of Jerusalem, chaps. 40-45.

PART III. Prophecies on the Nations.

(a) Concerning the nations, chaps. 46-51.
(b) Historical appendix, chap. 52.

c. The outline unit to which your passage belongs:
Jeremiah, chaps. 18-20.

3. *Light from various translations:*

An American Translation (Smith-Goodspeed)

". . . And whenever the vessel at which he was working became spoiled, as clay is apt to do in the potter's hand, he would turn it into another vessel, such as seemed suitable in the potter's own eyes."—Jer. 18:4.

4. *Exegesis:* Potter=God; clay=nation of Judah

"As I watched him shaping the pliant clay, remodeling the imperfect vessels until they conformed to his ideal, God revealed to me the manner in which He is able to mould at His will the nations. At the same time I realized that man may render God's work imperfect."—Kent and Saunders, *Messages of the Earlier Prophets.*

It is significant that the potter did not throw the clay away, but used it again, to make another kind of vessel. "Thus, no special shape, such as that of state or kingdom, is essential to the nation as the instrument of the divine will."—*Abingdon Bible Commentary.*

Three chapters (18-20) all deal with the potter's art. An oft used symbol. See also Isaiah 45:9; Ecclesiasticus 33:13. See also Browning's "Rabbi Ben Ezra," XXV-XXXII.

5. *Condensed in my own words:*

Jeremiah in a prophet's vision was directed to go to a potter's house, where he saw a parable of God's dealing with Judah. A vessel in the molding collapsed in the potter's hands, but instead of discarding the clay, the potter remolded it into another kind of vessel.

6. *A one-sentence summary:*

Though God had failed because of human resistance to make of Judah the nation he wanted, he was not utterly defeated but made a new beginning with the same nation.

7. *Key verse of scripture:*

"And when the vessel that he made of the clay was marred in the hand of the potter, he made it again another vessel, as seemed good to the potter to make it." —Jer. 18:4.

8. *A descriptive subject:* God's Providence for a Nation in Its Time of Troubles.

9. *Brooding* (a few selected notes from extensive brooding sheets):

Modern relevance of the scripture.

U.S.A. today is in a time of troubles. Without a moral renewal we are headed for a reckoning at the hands of hungry and exploited victims of imperialism. Through moral weakness we have allowed a crisis to develop, but we can still move through it under providential guidance into a significant role in history—the shape of which is in God's hands—if we will surrender to his moral will for us.

Content and illustrations.

The Korean War to Western eyes looks like a case of political lawlessness. To Chinese eyes it looks like an opportunity to push the white man out of Asia, where four hundred years of imperialism have made him extremely unwelcome.

Military resistance may stop Russian imperialism, but it can scarcely stop communism, which is an idea. You can't shoot an idea with bullets.

Mussolini, explaining how he became dictator in midst of moral anarchy in Italy: "Europe was full of empty thrones. I just went in and sat down on one of them."

10. *Evolving an outline:*

a. Analyze the scripture into its parts.

1. The collapse of the clay while it is being molded.
2. The remolding of the clay.
3. The potter turning the wheel.

b. Arrange parts in climactic order.

1. The potter turning the wheel = God operating in history.
2. The failure of God in the first molding of the clay = the failure of Judah to do what God had wanted among nations in 8th and 7th centuries.
3. The remolding of the clay = God's reshaping of Judah for a new design.

c. Phrase divisions in universal terms.

1. The history of nations in its final outcome is shaped by God.
2. Because of moral resistance, God may be momentarily defeated in his design for a nation.
3. God, refusing to discard the unresponsive nation, begins again to fashion it to a new design.

11. *Title for the sermon:* "This Nation Under God"

12. *The Outline in Full:*

THIS NATION UNDER GOD

JEREMIAH 18:1-6

INTRODUCTION:

A. We, like Jeremiah, troubled over our nation, which is relying on military defenses and diplomacy when our moral resources are being dissipated.

B. We, like Jeremiah, turning to God for guidance. In a parable.

BODY:

I. It is God who makes history.

A. The fact as seen in the parable: God, the Potter, turns the wheel of time and molds the clay of nations.

B. Past Hebrew history, from Egypt to Jerusalem, so viewed.

C. America as God's project for a New World.

D. The course of history never entirely as men plan it.

II. Men sometimes obstruct the will of God for their nation.

A. The fact in the parable: The clay, wrong in consistency for the vessel as planned.

B. National crisis results: the vessel collapses.

1. The crisis in Judah, morally conditioned.
2. Our like crisis. Illustration of Mussolini from brooding section.

C. Such a crisis may look like the end of history.

1. The seeming hopelessness of Judah facing destruction and exile.
2. Our plight; decaying Western prestige; growing Oriental imperialism and spiritual aggressiveness. Illustration on Korea from brooding section.

III. God is not defeated; he begins to fashion us to a new design.

A. The fact in parable:

1. Clay not discarded.
2. A new type of vessel in the making.

B. The shape of the vessel in God's mind; obscure to men.

1. Judah: What God did with them through the refining of the exile.
2. The U.S.: We may trust that God has a destiny for us to fulfill.

CONCLUSION:

A. Our duty: to place ourselves at the disposal of the moral will of God: the primacy of moral responsiveness.

B. Our confidence: the clay of nations is all on the wheel of history, in the skillful hands of God.

Dr. Dwight E. Stevenson is professor of homiletics at the College of the Bible, Lexington, Kentucky. For fifteen years a writer of adult Sunday school lessons for the Disciples of Christ, he has written six study books as well.

The outline here reprinted by permission may be ordered in handy pamphlet form from the treasurer of the College of the Bible, Lexington, Kentucky. Price: 25c each; 5 for $1.00.

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Publications

A new periodical, *Adult Leadership,* is being published monthly by the Adult Education Association of the U.S.A., with offices at 743 N. Wabash Ave., Chicago 11, Ill. Subscription rate is $4 a year.

The magazine suggests procedures that have proved useful in dealing with the real problems of groups and leaders. It calls to attention leadership training opportunities and program resources and suggests tools for planning, conducting, and evaluating group meetings.

Pamphlets on *Man-Woman Relationship* can be obtained from the World Council of Churches, 156 Fifth Ave., New York 10, N.Y., at 20c each.

Audio-visual Aids

A recent production in the field of Christian stewardship is *Seek Ye First,* a filmstrip with record (78 r.p.m., $10; 33 r.p.m., $9), which is for the training of new members in Christian discipleship and stewardship. This filmstrip is available from the Department of Unified Promotion, Presbyterian Church, U.S.A., 156 Fifth Ave., New York 10, N.Y.

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TEXT: *And let him down in a basket.*—Acts 9:25

NAMELESS HEROES

Excerpts from a sermon by

CLARENCE EDWARD MACARTNEY

NOT FOR ME, that basket! Unless, indeed, I were in as great jeopardy as Paul was that night when he had his memorable ride in it.

I once stood in Damascus at the foot of the wall where Paul came down in that basket. The top of the wall is a long way up, and the foot of the wall a long way down. Before coming down the way Paul did, I would want to be sure as to the basket, that it was a stout one; I would want to be sure as to the rope, that it was large enough and strong enough; I would want to be sure as to the men who held the rope and lowered the basket. What if the rope had broken that night? What if the men holding the rope had let it slip?

. . . . . .

Before Paul gets through with his earthly life we see him in strange places—in prison at Jerusalem, Caesarea, and Rome; in the stocks at Philippi; clinging to mast or spar in the shipwreck, when he was "a night and a day in the deep"; facing the angry mobs at Jerusalem, Philippi, Ephesus, Lystra, and Iconium; standing in the presence of Felix and Agrippa; swimming through the mountainous waves from the wreck of the ship to the shore of Malta; standing before Caesar; and caught up into the third heaven. But here we have Paul standing in a basket!

. . . . . .

Who were these men who played that great part in the history of the Apostle Paul, without whom, so far as we can tell, Paul's great work would never have been done? . . .

Paul in his account in Second Corinthians says only, "I was let down in a basket."

But by whom was he let down? There is no mention of that. Not one of these men is named; and yet without their work and loyalty and devotion and courage Paul would

Reprinted, by permission of the Fleming H. Revell Co., from "Here Is My Method: The Art of Sermon Construction," ed. Donald Macleod, 1952

have perished at the hands of his enemies in Damascus. For him there would have been no call to his work at Antioch by Barnabas; no first, second, or third glorious missionary journey; no writing of the great hymn of Christian love; . . . no writing of the great passage on the Resurrection and the immortality of the soul; . . . no inspiration and instruction to Christians in all succeeding ages. All that would have been impossible, had not the men who held that rope done their part. . . . Who they were, except that they were disciples, we know not. But we have all benefited by what they did.

At old Winchester in Virginia, in the Shenandoah Valley, that star-lit abbey of the Confederacy, there stands in one of the cemeteries a shaft of granite commemorating the unknown dead of the Confederate army. On the shaft are these words;

> Who they are none knows.
> What they were all know.

So we can say of those men who held that rope that night when Paul was let down from the wall, "Who they were none knows. What they were, and what they did, all know."

. . . . . .

Men like these who perform faithfully inconspicuous duties and play well their part are the ones who hold up the moral structure of the world.

One of the most beautiful things in Greece is the small temple of the Erechtheum which stands on the Acropolis at Athens, near the Parthenon. The roof of that temple is held up by sculptured figures called the caryatides. So the nameless workers in life hold up the roof of the temple of righteousness. I like to sing their praise because they are unsung by the world.

This is true in every field of life. It is true on the battlefield.

We gave tremendous welcomes to General Patton and General Eisenhower when those conquerors came back from Europe; and greatest of all to General MacArthur. But who and what would those victors have been without subordinates and workers on their staffs, and the men in the ranks, clear down to the humblest soldier and seaman?

For taking a hill, No. 85, in Korea, two privates were given the Navy Cross posthumously. But do you imagine they were the only gallant and heroic men on Hill 85?

THIS SERMON, which appears as "God's Helpers" in *Here Is My Method* (see review on p. 38), was originally preached in a series of Sunday night sermons on "Strange Texts but Grand Truths." The entire series, soon to be published by Abingdon-Cokesbury, will form the author's forty-seventh book.

Dr. Macartney recently celebrated his twenty-fifth anniversary as minister of the First Presbyterian Church of Pittsburgh.

Certainly not. Hill 85 could never have been taken unless hundreds of soldiers who won no medals and whose valor went unnoticed had done their duty, risked their lives, and in many cases laid down their lives.

In his parable, or allegory, of the body and its members, St. Paul imagines the eye saying to the hand, "I have no need of thee." The foot might say, "Because I am not the hand, I am not the body"; or the ear might say, "Because I am not the eye, I am not the body." Then, and with a touch of humor, I think, Paul says, "If the whole body were an eye, where were the hearing? If the whole body were hearing, where were the smelling?" Thus he sets forth the truth that just as there are many members in the body, but one body, so there are many kinds of labors and gifts among men, but all are necessary and all are honorable.

When you begin to hand out the honors this night when Paul was let down from the wall at Damascus, you will have to go further back than the men who held the rope; and further back than the watchmen and sentinels in the streets of the city and outside the walls; and further back than the courageous disciples who sheltered Paul from night to night and protected him from his would-be murderers. You will have to go down to the bazaar of the basket makers and bestow a medal on the nameless weaver who wove that stout basket. You will have to go over to Baalbek, where you can see the rope walks where they still make ropes, and bestow a medal on the nameless rope maker who made the rope that did not break under the weight of Paul and that heavy basket. And so it is in all the work of life. We all depend one upon the other. No one is strong without another's strength.

All service ranks the same with God,
With God, whose puppets best and worst
Are we: there is no last nor first.[1]

It is a great sight to look from a distance upon New York on some bright, cloudless day and see the lofty structures shining in the sunlight as if they were going to scale the very parapets of heaven. But all those structures—the temples of learning, of commerce, of healing, and the temples of religion—all are possible because they stand firmly based and anchored on that great rock which is Manhattan Island. To understand who they are, those who uphold our civilization, you must look deeper than the surface and pay your tribute to the undecorated and nameless toilers and workers who are faithful to their task.

And nowhere is that more true than in the work of Christ's Kingdom. Those watchmen and lookouts in the streets of Damascus, the men who let Paul down from the wall, they could not preach or teach or reason with men for the sake of

[1] Browning, "Pippa Passes."

Christ as Paul did; but they could, and did, hold the rope that saved Paul's life and made his magnificent ministry possible.

. . . . . .

When David, pursuing the Amalekites, who had sacked the town of Ziklag and carried off the spoil and the women and children, reached the brook Besor, so rapid had been the pursuit in the fierce glare of the desert sun that two hundred of his six hundred men were too exhausted to go farther. David left them behind at the ford of the brook to guard his baggage and camp while he pressed on in the pursuit with his four hundred. When he returned after his victory over the Amalekites, bringing back the spoil and the women and children, and reached his camp at the ford of the Besor where he had left the two hundred, he graciously saluted them and praised them for their fidelity in guarding the camp.

The four hundred who had gone down to the battle were displeased at that, and said to David, "These fellows did not go down to the battle and share its dangers. We will not give them any part of the spoil that we have taken."

But David had a different spirit, and said to the four hundred: "Ye shall not do so, my brethren. You marched well and fought well, but we could have won no victory unless God had been with us. All the spoil that God has given us will be divided equally among my soldiers. Every soldier shall have his part, whether he went down with me to the battle or remained here on the banks of the brook and guarded the baggage. *As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike.*" [2]

In life's long campaign there are some who go down to the battle and take their part in the dangers and excitement of the conflict. But there are others, equally important, who, as it were, "abide by the stuff" and guard the baggage. Their names are not in the headlines; they are not decorated with medals of honor and distinction; but their work is necessary, and God does not forget them.

Paul himself, who benefited so greatly by the work of humble helpers, knew better than anyone else what his debt was to them; and he delighted to mention what they had done, and, where it was possible, to name them. So we hear him call the roll—Timothy, our fellow laborer in the gospel of Christ; Philemon, dearly beloved and fellow laborer; Epaphroditus, my fellow soldier; Luke, the beloved physician; and even Mark, who had deserted Paul on the first journey but whom he now names as "profitable to me in the ministry"; and Aquila and Priscilla, who "have for my life laid down their own necks"; . . . and, last of all, Onesiphorus, who "oft refreshed me and who was not ashamed of my chains"; and then the long roll call of his friends at

[2] I Sam. 30:9-24.

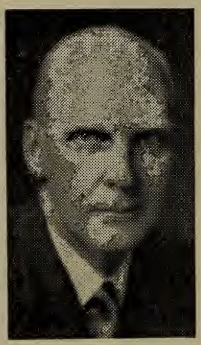
Rome; . . . and then, lest there might be some whom he had forgotten, or rather because to name them all would make too long a list, he says in one place, "and other my fellow laborers, whose names are in the book of life."

Today I salute, then, all God's helpers—all his nameless heroes. Be of good cheer! Your names may not be in the book of earthly fame and honor, but they are written in the Lamb's Book of Life, never to be blotted out. On earth you helped the cause of Christ, were found faithful. . . . Your promise and reward shall be that of the faithful few at Sardis, of whom Christ said, "They shall walk with me in white, for they are worthy."

Mission Accomplished

by STEWART M. ROBINSON

Chairman, The General Commission on Chaplains



YOUR FRIENDS on the General Commission, being unable to visit you en masse, asked me to represent them on a recent tour that took me around the world. To you whom I had the privilege of visiting, and to you whom I could not see, I address this brief report of a mission accomplished.

My trip included the Korean battle line beyond the 38th parallel and the Russian sector in Berlin. Calls were made at Honolulu and Pearl Harbor; Wake Island; Tokyo, Yokohama, and Itazuke; Pusan, Taegu, and Seoul; Kingpo, the Im Jin River, etc.; Okinawa, Formosa, Clark Field, Manilla; Subic Bay; Hong Kong, Bangkok, Calcutta, and Delhi; Karachi, Basra, Beirut, and Jerusalem; Istanbul; Frankfurt, Berlin, and Heidelberg; Stuttgart, Goeppinger, Mainz, and Wiesbaden; Paris, Orleans, and London. On the way home we put down at Amsterdam, Prestwick, Iceland, and Gander.

I was able to meet hundreds of chaplains, in groups and individually, and to inspect scores of chapels. I visited Sunday schools (one of a thousand scholars), women's organizations, prayer groups, evangelistic services, and attended services in cathedrals, quonsets, excellently equipped chapel centers, a Shinto temple, on ship deck, in mission compounds, orphanages, hospitals, mortuary chapels, university lecture halls, at the general's mess, and with bombing mission crews.

My experiences all reinforced the

conviction that our military chaplains constitute the most important body of clergy in the nation's life. Not only are they so numerous, but their parishes are made up of men and women, mostly young, together with children, mostly small, who are a most important element in the body social, politic, and spiritual. One million of these young people move into and out from uniformed national service annually.

In the armed forces many people go to chapel for the first time in their lives. Little children have opportunities for religious education which they would probably miss if they had been born in a civilian community.

The life servicemen live is filled with special stresses and tensions that emphasize their need for God, in home and neighborhood, on duty, in danger and ennui. The ministry they encounter will thus introduce many to religion; and the kind of pastoral care they receive will become the yardstick for all future experiences, for weal or woe.

Church attendance is better abroad in the forces than at home.

Moreover, the chaplain is closer to his congregation than the civilian pastor. He eats, sleeps, lives among his people. Thousands of men in the forces have become personally acquainted with a parson for the first time in their lives.

Chaplains have the best understanding of interfaith problems and ecumenicity. I found chaplains more loyal than civilian ministers to their individual convictions and at the same time more co-operative with others. I believe that the co-operative use of chapel facilities has set a pattern which many a new civilian community might well consider. This would weld the community together, produce many friendly interchanges, and provide ample hours through the week for every group to do all the things their consciences call for, all under the same roof and using the same heat and the same four walls.

On the banks of the Im Jin River I saw the ruins of a castle said to have been an outpost of Kubla Khan's. I remembered how Coleridge wrote:

In Xanadu did Kubla Khan
A stately pleasure-dome decree:
Where Alp, the sacred river, ran
Through caverns measureless to man
Down to a sunless sea.
. . . . . .
And 'mid this tumult Kubla heard
from far
Ancestral voices prophesying war!

And I thought that the dark inheritance of mankind is recurring war. But the mission of the church is peace. I salute you for your work dedicated to the ultimate triumph of peace!

The General Commission is indebted to the Presbyterian Church, U.S.A., for making Dr. Robinson's visitation tour financially possible. Although sent by his own denomination, he went as the Commission's representative.

By Frederick C. Wardlaw

Hints for Effective Preaching

Selecting a Topic

1. Many able speakers say nothing because they have nothing to say. Fine phrases, dramatic gestures, and booming oratory are poor substitutes for a message that meets a need. Unless you're sure you know what God wants you to talk about, spend *as much as half your available time prayerfully seeking a topic.* The longer you thus keep the door open to God, the more opportunity you give him to help you.

2. Strive constantly to ask God not only what you should say, but *why you should say it, what difference it makes.* Ultimately whatever eloquence you may attain will be determined by *how deeply you yourself feel the urgency of your message.*

3. Resist the temptation to save yourself work by warming over an old talk. Stale words are no more palatable than stale food. If you are using a topic you have previously talked on, scrap your old notes and *get a fresh start.*

4. *Don't include too much.* If you can root out one wrong mental attitude and plant one right conviction in its place, you will have done well. Beware of the "shotgun" message which leaves your hearers wondering what you were aiming at. Far better to put up *one target* and shoot at it from *many angles.*

Preparing a Topic

1. *Don't deal in abstractions.* Remember your purpose is not to show off your own knowledge but to help your congregation. If God has revealed to you a portion of his truth, ask him to give you *a few illustrations so simple and compelling* that even the youngest child in your audience will receive your message.

2. Your illustrations should be *familiar.* Seek when possible to *relate them to the lives of your people.* When Jesus sought to explain God's love for sinners, he spoke to shepherds of a lost sheep, while to busy housewives he talked about a lost coin. When he discussed the salvation of God's children, he told farmers of good wheat stored in a barn.

3. Your illustrations should be *colorful.* If you're depicting Christ stilling the tempest, let your audience *see* the foaming whitecaps rushing toward them; make them *feel* the pitch and roll of the little ship, *hear* the shrieking of the wind, and *taste* the flying spray. Since a real-life experience stimulates many senses, *the more of them you can*

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arouse, the more color you can add.

4. Don't write out your sermon in full. A few great preachers have done so; but here is the case against the practice:

a) To read a previously prepared manuscript from a pulpit or rostrum can do little more than serve as a cure for insomnia among your less fortunate victims.

b) To attempt to memorize a whole manuscript and then recite it verbatim requires a tremendous expenditure of effort without adding anything to the effectiveness of a message. To the contrary:

(1) Your task will be so great that you will probably *forget your phraseology* and stumble in your delivery.

(2) Your highly polished sentences which seemed so appropriate when you wrote them will *sound forced* when you give them orally.

(3) Your talk will be set in *so rigid a mold* that even God himself will be unable to bend it.

(4) Finally, your words will taste *canned.* A canned speech, incidentally, is no more relished by those to whom it is served than a canned meal. Our Lord has promised *words fresh from God* to those who have a few deep convictions about his truth.

5. Never roll up your sleeves, blow on your hands, and say to yourself, "I'll write an inspiring sermon." The only inspiring sermon is that which is inspired. If any inspiration is to flow from you, it must flow through you from God. The most that you can do is to *fulfill the conditions necessary to bring your mind and spirit into harmony with him.*

6. *Free your mind from tension.* It makes no difference how much the Lord may have to say to you; while you are worrying or watching a clock, he can get nothing from you but the busy signal. Realize that *God is able* to accomplish through you any task he has given you.

7. Put out of your mind any *pride in your work.* Actually it's not your work, but God's. A man can accomplish nothing by himself, unless it be to organize his own ignorance. It is the Father within each one of us who supplies the ideas. When we are slow to learn this, God has a way of holding back his Spirit until we find it out the hard way.

8. As you approach your topic, strive to do so *from a distance,* seeking to determine just what is to be your objective before planning your campaign. You might begin by asking the Lord again why you should talk on the subject, what difference it makes? Then when the purpose of your whole talk is clearly in mind, start at the beginning and prayerfully examine each part with God.

9. *Never close your mind* to any part of the sermon before God has given you the whole message.

There are many things he has to say to you about each part of your sermon, but you cannot bear them all at any one time.

10. Go over *your whole talk at each sitting.*

11. After you have covered your whole subject, if time permits, *lay it aside for a day or two.* While you are engaged in other activities, ideas will come to you quite unsolicited. Moreover, when you return to your message, your mind will have cleared, you'll be fresh and rested, and you'll have gained a new perspective.

12. Make no attempt at ensuing sittings to recall words or even ideas that were previously given you. Much extraneous matter must necessarily be forgotten. Nevertheless every time you hold your sermon, part by part, before God, he will not only return your pertinent ideas but give them to you in a more logical order, enhanced by the addition of new material.

13. Don't go over your sermon so many times that it will be stale to you before you deliver it.

14. Eventually you would do well to write out *a topical outline* of your talk. However:

a) It should be *brief* enough to be contained on a three-by-five filing card. Only the principal divisions of your subject should be included.

b) It should be sufficiently *flexible* to facilitate omitting a part without sacrificing the all-important conclusion. You should know the locomotive with which you intend to start and the caboose with which you will end. But in the event that your train proves too long, rather than cutting off the whole last section, you should *plan beforehand just which cars you can best afford to uncouple.*

15. When your outline is completed, take a few moments *to fix it in your mind.* While you are speaking, you may carry it in your pocket; or if it will make you feel easier, you can place it before you on the pulpit. But you shouldn't plan to refer to it when preaching.

16. Don't be afraid to speak without notes. If you have a topic that matters and God has given you a few deep convictions about it, he will supply you words when you need them. Jesus said: *"Don't be anxious* beforehand about what you are to say. But speak whatever shall be given you when the time comes, for it will not be you who speaks but the Holy Spirit."

How can you know that Jesus can be taken at his word? Only by trusting him. Faith, by its very nature, results from personal experiences. Just say to yourself: "If Christ *is,* he is able to keep his promises. If not, it doesn't matter; my message is unimportant." *Then forget it.* Such a course of action is a vote of confidence in the Lord. That's all he needs.

17. When you pray inwardly just before preaching your sermon, forget yourself and *pray for your congregation.* Instead of saying,

"Lord, please don't let *me* forget, help *me* to do this or that correctly," say, in effect, "Lord Jesus, open *their eyes,* reach deep into *their souls,* stir *their hearts.*

Delivery

1. If there is any one principle which contains the secret of a successful delivery, it is *variation.* Many a well-prepared message has served as little more than a sedative because of the monotonous manner in which it was ground out. To achieve the greatest proficiency, you must learn to *vary your tone, tempo, pitch, and volume, as well as your manner of speaking.*

2. Avoid trite phrases from which centuries of use have worn the last vestiges of meaning. If you are seeking to convey an eternal truth, clothe it in *modern speech* which will give it the force and impact of a new idea.

3. Don't fear emotion; it produces motion. If you are to move your congregation to action, either to right some social wrong or to change their own manner of living, you must stir them deeply. By appealing to their reason you may show them the ethical track along which they should travel, but *only as you are able to arouse their emotion* will you tap the fuel which must pull the load. Logic may light the way, but it's passion that supplies the power.

4. To move your audience, you must yourself be moved; but never attempt to portray more emotion than you honestly feel. An ounce of *sincerity* carries more persuasion than a ton of technique. Remember always that true eloquence is not polished rhetoric or flawless delivery, but a profound conviction—God's truth clearly perceived and expressed with the utmost *simplicity.* Your perpetual prayer should be: "God help me to see clearly, feel deeply, and speak simply."

5. Have you ever found yourself wondering: "How am *I* doing? Will *my* talk be better than Rev. 'What's-his-name's?' What will Mr. and Mrs. 'Whosis' think of *me?*" When such thoughts invade your consciousness, you may be sure that, for the moment at least, you are spiritually "off the beam." To get back into God's will, ask yourself if you're *making Christ known.* What people may think of you can hardly be of any moment, but what even the youngest child in your congregation may decide about Jesus could alter the course of the whole human race. Your one soul-consuming purpose should be *that they may know him*—him whose love conveys eternal light and life.

WORLD DAY OF PRAYER

February 20 is the date this year for observance of the World Day of Prayer, when a fellowship of prayer will encircle the globe. The sponsoring committee invites participation by members of the armed forces.

Boredom and a sense of futility create a crisis as surely as battle does

A Crisis Ministry

by Chaplain S. J. Moore

As a new chaplain, I had been prepared for a crisis ministry. In my own mind, at least, I had thought of no other type of ministry since donning the uniform of the U.S. Navy. In Chaplain's School we had learned what to do under battle conditions both afloat and ashore; we knew how to abandon ship, how to swim through oil on the surface of the sea, how to give first aid, how to minister to the dying, and what not to do in writing letters of condolence to next-of-kin. Most of us had prepared ourselves for the worst. Our minds were conditioned to what we might be expected to do under combat conditions.

Yet here was I attached to a section base entirely remote from any sort of action related to the actual forward areas of the war. The weeks passed and then the months, and I adjusted myself to the fact that my duty as a chaplain was apparently to be in what was called a quiet area. I also came to the conclusion that my task in this very mild place was just as important and vital as it would have been had I been privileged to serve with men in the midst of combat.

Subsequent experiences proved that I was really serving men in a crisis even though it was not the kind of crisis I had expected. We were engaged in the performance of a task which the general public knew nothing about. Our base and the small craft attached to it were faithfully performing one of the most monotonous tasks of the war, that of keeping tabs on the ping line and maintaining weather stations. This was being accomplished under very difficult conditions because of the smallness of the ships, the crowded conditions aboard, and rough seas, which gave small craft a very bad time.

There arose inevitably out of this situation a crisis in the life of every man concerned. These men, like myself, were trained for action and expected it. In the type of duty to which they found themselves assigned there was to be no occasion for feeling that they were part of a great task force engaged in some spectacular action that would have much to do with winning the war. No headlines were to be theirs, no battle stars or citations. Instead, they were confronted with a different kind of enemy. Our real foes

were monotony, futility, and a wondering what it was all about and just where we fitted into the total picture.

This feeling of not really being in the war had an insidious way of making a man lose respect for himself. Unless he had a proper sense of balance and was conscious of his proper place as a child of God, he found himself deteriorating and falling apart at the seams until he really was of little value.

As a chaplain I observed the gradual decline of men under these circumstances and felt compelled to act with dispatch. Much could be done through the regular worship of God in our divine services and through special services; a great deal of help could be rendered to the men by personal counseling and by visitations throughout the base. There was value in all this. But it was not enough. We had to provide activities that would allow the men to express themselves and to live with interest and anticipation.

We started with the library, and through an understanding with the first lieutenant it became possible to provide not only better facilities for reading but also places where the men could write letters and find enough room to spread out a group of books before them for study.

Then, after many deliberations with the commanding officer and the welfare officer, the entire first deck was given over to a recreational facility for the men. The officers had had their club for over a year; the crew needed something of this sort too. New sets of lounging furniture, radios, games, and tables were purchased, and a rather attractive enlisted men's club was established.

We carried our program further and began to organize baseball and basketball teams, so that there was competition between ships and between units ashore and afloat.

It had seemed my duty to agitate for these changes, and they were accomplished through the fine co-operation of those officers, and the commanding officer, who finally recognized their importance.

This whole experience impressed upon me the rich opportunities for Christian service even in that type of duty which we do not ordinarily expect. It impressed upon me also the fact that we need deep spiritual resources for the kind of crisis ministry in which I found myself. The closer I walked with God, the better I could guide and strengthen men who were victims of the crisis of monotony and a sense of futility. It was a religious approach to the problem coupled with a concern for general welfare of the men that helped me meet this crisis.

Faced with the unique demands of such ministry, a chaplain needs to serve with all his strength and to move forward in the faith that his duty—for him personally, at least—is the most important duty in the entire Navy.

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"

By Dr. Paul Scherer

Superficial Living

A man named Nicodemus once came to Jesus by night. The story is in the third chapter of John. The point of the story is that Nicodemus was altogether too superficial a person. He was living a comparatively useful life, but he had never thought about it very deeply. He was just going along, comfortably enough, influential enough; until one day, or one night, as it is here, he was brought up against realities he had never dreamed of, so far beyond him that they left him dazed.

I think that's precisely what happened. It's why Jesus turned suddenly and confronted him, breaking in on his opening speech with that explosive demand about being born again—a demand which doesn't seem to have any connection with what Nicodemus was saying, but which has a startling connection with the kind of person Nicodemus was! Jesus just looked at him and saw that he wouldn't do. His ideas of what it meant to be good barely skimmed the surface. His notion that here was a "teacher come from God" was so far short of the mark that it was pathetic. Life was a huge, deep, staggering thing; and he was standing there smugly on nothing but the edge of it, peering around as if he knew something!

Words

Let's never cheapen or warp life with words, wounding people, battering shy folks back under cover, when with words we can bring God's cheer into whipped lives and the very strength of his arm to those who keep longing and reaching and slipping and praying again, like ourselves!

I suppose we have to have critics, sharp fellows with a sting, just as we have to have mosquitoes. Speech now and then must be given an edge, no doubt. But closer than any critic to the truth was he who said, "Be kind; for every man you meet is waging a desperate battle."

"I Love God"

I John 4:20: *"If any one says, 'I love God,' . . ."*

This love that John wants to set at the center of the Christian religion—and that undoubtedly he

got from Christ—takes a bit of looking into. We've got to understand that love in the New Testament is robust. It has a job to do on this earth. Nine times out of ten it gets the man who has it into real trouble.

It seems to me, though, that most of us ought to be old enough by this time to know what to expect. We ought to be familiar enough with the only perfect Love that ever walked the ways of our human life to know what love wears for a crown, and the sort of reed it seems to carry in its hand for a scepter! It's robust enough to keep pressing forward in spite of all that. And it's dangerous aplenty!

"If any one says, 'I love God,' . . ." The trouble is, at first glance, it doesn't seem hard to say. The words come out readily enough. You don't have to look up the pronunciation. There's no doubt about the meaning of anything. It doesn't strain our minds as it strained the minds of prophets and saints.

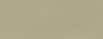
"If any one says, 'I love God'" —well, he'd better catch his breath first and get ready for an appalling leap! It's a reckless dive off the edge of things. And we go about it as calmly as if we were stepping out of the front door! "If any one says, 'I love God,'" he's either a profane and shiftless trifler, or he's a magnificent adventurer!

Part of an Eternal Plan

Paul once had some converts over in Asia Minor who weren't at all sure about Christianity. Maybe they would better go back to Judaism, the old faith that they really knew something about! So the apostle spent a good deal of his time trying to persuade them that this "new" religion of theirs wasn't as new as it looked. It was a clear fulfillment of the long and stately past: "Now we, brethren, like Isaac, are children of promise."

He suggested that Christianity is part of an eternal plan. It wasn't something added to life, introduced from the outside as a sort of desperate remedy when things got out of hand. It was something that had been woven tightly into the fabric since the world began, by the One who had done all the weaving.

Is that how it seems to you? Then you'll not be taking the gospel so lightly any more, will you, or leaving it carelessly—passing it in critical review, doing what you like about it, as if somebody had made it up last week or last year? You'll be remembering that when you disobey it, it's still there, as the silent laws of nature are there. And that when you throw in your lot with Jesus, the future is yours. You've just got to trust him even when you can't see—trust him then most of all! Not to believe what he has promised is to look God in the face and say coolly and calmly and meaning it, "You lie!" Do we do that? The very *words* themselves are terrible. But the *fact* of it!



BOOKS . . . *Reviews and News*

(Except as otherwise noted reviews are by the Editor.)

Here Is My Method

Edited *by* Donald Macleod

At the Institute of Theology at Princeton in the summer of 1951 a group of ministers were discussing the art of preaching and sermon methods. One pastor asked the question, "What makes these great preachers tick?" Dr. Donald Macleod, of the department of homiletics of Princeton Theological Seminary, was requested to explore the question and ask some leading preachers on both sides of the Atlantic to share with others their methods of sermon preparation.

Here Is My Method presents the answers of thirteen well-known ministers and a sample sermon from each.

Had it been possible to present the methods and sample sermons of other equally famous preachers, the volume would of course furnish a more complete answer. Everyone recognizes that one man's method may not suit another. Even so, to read a sermon by each of thirteen great preachers and to know how each sermon was prepared should be interesting and helpful to any preacher. Contributors are Roderick Bethune, Eugene Carson Blake, Willard Brewing, Henry Sloane Coffin, James Gordon Gilkey, Lynn Harold Hough, Gerald Kennedy, Clarence Edward Macartney, Harold Cooke Phillips, George Campbell Pidgeon, John A. Redhead, Jr., John Short, and Ralph W. Sockman.

We commend to chaplains this book on the art of preaching.

Westwood, New Jersey, Fleming H. Revell Co., 1952. 191 pp. $2.50.

Witness

by Whittaker Chambers

(Reviewed by Robert Johnston Plumb)

"Too provocative to be ignored, too sweepingly accusatory to be accepted," said Dr. Charles W. Lowry, author of *Communism and Christ,* of this eight-hundred-page book which has been widely discussed since its publication. "Only God knows enough to review that book," wrote Dr. Paul Hutchinson, editor of the *Christian Century.* "One of the most significant autobiographies of the twentieth century," concluded the *New York Times* book reviewer.

If a reader of the *Saturday Evening Post* version thinks that he has already read this book or an

adequate condensation of it, he is mistaken, because most of the autobiographical part had to be left out in order to feature the Hiss trial. The book itself is five times as long as the magazine version.

It is the story of a man who believes that he has had a deep religious experience which has caused him to recognize communism as an absolutely evil thing and has given him courage to renounce it. According to the author, it was this spiritual experience—this obedience to an inner voice which promised him that all would be well with him if he would fight for freedom —that carried him through many ordeals and brought him peace. His is a long and a strange pilgrimage which took him out of the bondage of Marxist materialism by way of Anglicanism to the Quaker meeting house, his rightful heritage. There will be those who will doubt his sincerity and will refuse to accept his confession.

It is difficult to understand many things in the book—for example, how a reasonably well educated and intelligent man could have been satisfied to play cops and robbers so many years while apparently accomplishing very little in the way of espionage. Mr. Chambers' picture of Communist underground organization in America is not as frightening as one would expect.

Whatever position the reader may take, this will remain a most significant autobiography of our unhappy times and one which delineates the struggle that is going on between materialistic and spiritual forces not only on battle fronts but in men's souls. It is worth a careful reading.

New York, Random House, 1952. 808 pp. $5.00.

In Quest of God's Power

by Charles L. Allen

(Reviewed by Charles D. Giauque)

The author of *In Quest of God's Power,* Dr. Charles L. Allen, has given us in this volume a selection of his Sunday evening sermons, first published in the *Atlanta Journal–Constitution.*

The subjects include "Where Many Have Found That Power," "Handicaps Need Not Handicap," "The Big Question of Forgiveness," "Pray About It," and "Taking the Fear Out of Death."

With keen insight the author senses those human problems that offer obstacles to Christian living and then, with an incisiveness born of the experiences of a full life, points up their solution. This is made quite simple yet logical: Christian faith, Bible study, and prayer. Through these, says Dr. Allen, one is successful in the quest of God's power.

The author uses a wealth of apt illustrations, both from his own pastoral experience and from his reading.

In Quest of God's Power is sufficiently "down to earth" to be recommended by chaplains to service personnel. On the other hand, com-

ing from the pen of a deeply religious and widely experienced clergyman, it will offer spiritual recharging to CHAPLAIN readers.

Dr. Allen is pastor of the Grace Methodist Church in Atlanta, Georgia. He broadcasts over radio station WSB, Atlanta, is editor of *Pulpit Preaching,* and is author of the popular book *Roads to Radiant Living.*

Westwood, New Jersey, Fleming H. Revell Co., 1952. 191 pp. $2.50.

The Travail of Religious Liberty

by ROLAND H. BAINTON

(Reviewed by Edward L. R. Elson)

In nine chapters of gripping biography Professor Bainton traces the emergence of religious liberty through two centuries of intolerance and persecution, culminating in the Act of Toleration in England in 1689.

The studies are divided into three groups:

Group I illustrates persecution, Catholic and Protestant. Thomas of Torquemada represents the peak of Catholic persecution; John Calvin, the peak of Protestant intolerance; Michael Servetus, the victim of Protestant persecution.

Group II deals with "The Toleration Controversy of the Sixteenth Century" and is developed in the careers of Sebastien Castellio, "The Remonstrator"; David Joris, "The Heretic as Hypocrite"; and Bernardino Ochino, "The Heretic as Exile."

Group III traces "The Freedom of the Individual in the Seventeenth Century" through John Milton, "The Bard of Speech Unbound"; Roger Williams, "The Seeker"; and John Locke, "Apologist for the Act of Toleration."

The author defines the prerequisites for persecution as follows: The persecutor must believe (1) that he is right, (2) that the point in question is important, (3) that coercion will be effective. In introducing the biographical studies Dr. Bainton says:

> On all three counts Catholicism and Protestantism, insofar as they were persecuting, were agreed. Both believed that outside the Church, there is no salvation and that heresy damns souls. Neither Catholic nor Protestant ever persecuted mere error but only obstinate error. Both persecuted heresy as heresy, and both believed that heresy, if unchecked, would disintegrate society. Both were driven by the exegencies of the situation to suppress dissent. . . . At several points, Calvin intensified the Catholic theory of Persecution. . . . The greatest difference lay in the legal basis for persecution. For Roman Catholics this was canon law which was jettisoned by the Protestants. For it was substituted the Bible and the Roman Law.
>
> When one turns to the theory of liberty, the case is different, for Protestantism can be tolerant on more grounds than Catholicism, which cannot relinquish so many of the requisites for persecution.

This book reflects painstaking research, careful discrimination in

the use of materials, and the ample scholarship for which Dr. Bainton is justly famous. There are vivid and dramatic portrayals. It is rich in historical anecdote and sermonic illustration. One comes from these pages with the clear impression that no one church or sect has had an exclusive monopoly on intolerance and persecution.

"The best things on religious liberty," writes Dr. Bainton, "were said in the sixteenth century but not practiced until the nineteenth." Looking at our present world, he concludes: "Either we perish or the pace of social change must be accelerated. We cannot afford to wait two centuries to solve our present dilemmas."

Of all Professor Bainton's works this reviewer has found this the most arresting in story, the most penetrating in analysis—and above all an unforgettable tale of the cost of liberty.

Philadelphia, Westminster Press, 1951. 272 pp. $4.00.

The Christian Reader

edited by STANLEY I. STUBER

The compiler and editor of this book of more than 500 pages has spent ten years selecting what he calls the "choice Christian writings of twenty centuries." He is an ordained Baptist minister, a leader in interdenominational activities, and now executive director of the foundation for the International Christian University in Japan.

The volume is intended not only as a compilation of important writings for reference but also as a means of strengthening the faith and clarifying the convictions of the reader.

As a clue to how selections were made, the author, in his Preface, says that he endeavored to have representative Christians (Roman Catholic and Protestant) reveal the "heart of the Christian message" and aimed at beliefs common to all, "the devotional call, rather than the theological argument."

Included in the volume along with the messages of Jesus are biographical sketches and the words of thirty-two saints, mystics, and prophets.

The value of the book is greatly enchanced by a topic index and a "use index."

Dr. Stuber has produced a book that deserves a place on the desk of everyone who seeks spiritual understanding.

New York, Association Press, 1952. 514 pp. $4.75.

Communion Through Preaching

by HENRY SLOANE COFFIN

(Reviewed by Connolly Gamble, Jr.)

More than twenty-five years ago Dr. Coffin gave the Warrack Lectures in Scotland on *What to Preach*. In his recent Stewart Lectures on Preaching, given at Seabury-Western Theological Seminary, he approaches a still more basic question—*why* to preach.

Noting that a waning interest in preaching has been accompanied by an increased emphasis upon the Holy Communion and its more frequent celebration, Dr. Coffin undertakes to show that both biblical sermons and the Lord's Supper are "means of grace and media through which God in Christ offers Himself in personal fellowship." He writes "to encourage sacramental sermons—sermons which enable God to have face to face Communion with His people."

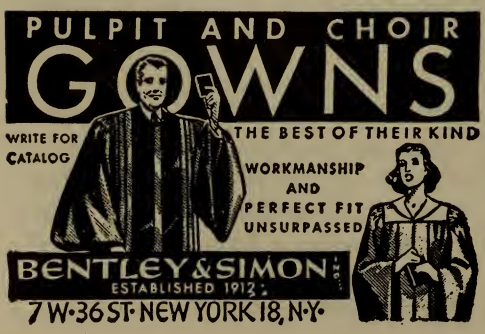
The author pleads for a message relevant to human needs but based always on "the Word of God historically given in the Scriptures." "There is no substitute for Biblical preaching," he insists, "not only because of the danger of departing from the Gospel given once for all in the Self-revelation of God in those books which the Church of many centuries has conserved, attested and transmitted to us; but also because through this literature God comes and meets His people, and is potently felt and known." Moreover, he continues, "it is no pulpit convention which requires a text from Scripture. It is the effort to recapture for our messages today the supreme quality of revealing God. A preacher who does not zealously collect texts from the Scriptures in order to achieve in his time what the Biblical authors have so conspicuously achieved does not belong in the apostolic succession."

To support his contention, the author repeatedly illustrates with biblical texts, showing their historical origin and their contemporary relevance. Many a reader will find new insights leaping to mind as Dr. Coffin illumines, one after another, verses and passages of Scripture—often in books of the Bible seldom explored by modern preachers.

In a day when the ministry of preaching is widely depreciated, this brief message is a ringing challenge to every man who stands in the pulpit. It will enable him to rediscover his authority. It will recall him to the purpose of every sermon—to exalt "God in Christ for worship that He may enter into personal fellowship with listeners." It will demonstrate how the message may be adorned appealingly without allowing the adornment to become the central interest.

Drawing on more than fifty years of pulpit experience, Dr. Coffin demonstrates the incisive thought and lucid style which have gained for him a world-wide audience.

New York, Charles Scribner's ons, 1952. 124 pp. $2.50.



N E W S B R I E F S

GENERAL

A modern Noah's Ark, equipped for spiritual and physical reclamation work, is on its way to Liberia. The cargo includes farm machinery, and a sawmill for taming the jungles of Africa for the benefit of man. Industrialist R. G. Le Tourneau, who turned his talents and financial resources to the service of religion, is sponsoring the Ark.

One of the oldest congregations in Washington, Christ Episcopal Church, has purchased several dwellings and garages located at the rear of the church property which they plan to demolish in order to turn the area into a playground. The families who reside in the dilapidated houses will be helped to find better quarters by an agency engaged by the church.

U.S. Navy Photograph

Children of the Marine Memorial Orphanage at Pohang Dong, Korea, express their appreciation to Mrs. Stanton W. Salisbury and other Navy chaplains' wives for their gift afghans. The orphanage is supported by the First Marine Aircraft Wing and is supervised by Chaplain J. F. Parker, pictured with the children.

ANNOUNCEMENTS

A religious "Information Please" designed to combat fear and prejudice takes the air soon in Houston, Texas, with four of the city's best-known scholars on its panel. This program, tentatively called, "The People Ask," is said to be the first of its kind ever attempted.

Probationary appointments as ensigns in the Naval Reserve have been offered to theological students of all faiths who are in attendance at accredited seminaries, the Navy Department has announced. The new program, designed to ensure a continuing supply of chaplains for the Navy, offers students the opportunity to complete their theological training while members of the Naval Reserve.

U.S. Army Photograph

M/Sgts. William Shirey and William MacSwain join in song with other members of Company B, 1st Battalion, 179th Infantry Regiment, 45th Division, during outdoor church services near the fighting front.

A juke box installed at the entrance to St. John's Evangelical Lutheran Church, Harrison, New Jersey, **daily pours forth well-known hymns** instead of the usual hillbilly ballads and jazz. The instrument plays without the insertion of coins.

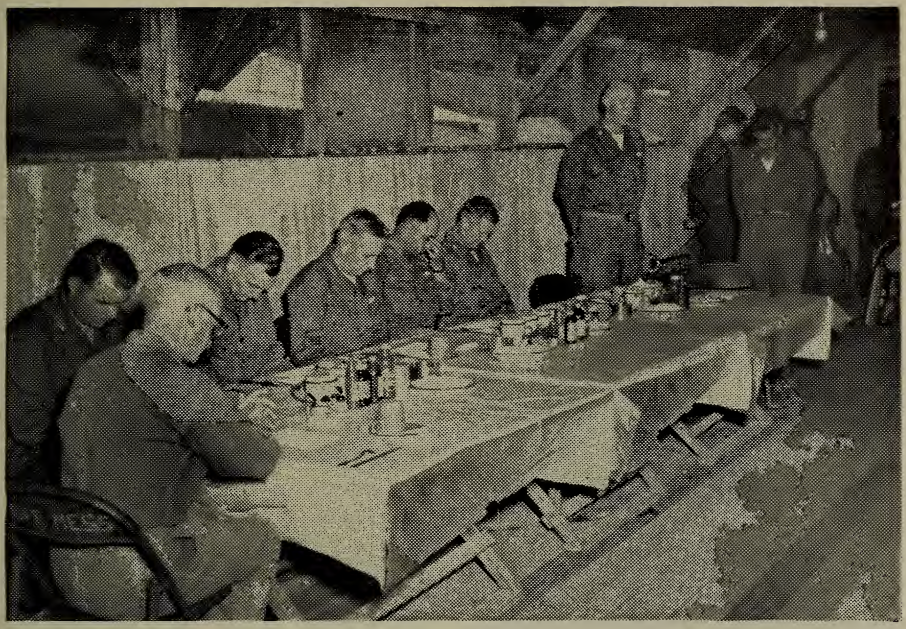
A record of the service of Presbyterian, U.S., chaplains in the last world war has been published by the church's Defense Service Council and John Knox Press. Dedicated to James W. McFall, the church's only chaplain to lose his life during the war, it was written by the late Dan T. Caldwell, who directed the entire effort, and Chaplain B. Lowry Bowman.

Funds have been provided for a copy of the book for each chaplain.

A total of 218 decorations for gallantry have been awarded chaplains serving with the armed forces in Korea, according to an announcement of the Department of Defense.

Decorations bestowed include the following: Silver Star, 22; Bronze Star, 149; Distinguished Service Cross, 1; Legion of Merit, 8; Soldier's Medal, 2; Commendation Ribbon, 15; and Purple Heart, 21.

William C. Martin, vice-chairman of the Council of Bishops of The Methodist Church and onetime



U.S. Army Photograph

Chaplain R. M. Homiston offers grace as the luncheon for the fourth monthly retreat of Protestant chaplains begins. Chaplains of eleven denominations met at the forward command post of the 25th Infantry Division for the retreat.

country preacher, has been elected the new president of the National Council of Churches. Bishop Martin succeeds the Rt. Rev. Henry Knox Sherrill, Bishop of the Episcopal Church.

EDUCATION

Admission of Negro students to Washington, D. C., Episcopal schools will go in effect next fall according to an announcement by the Rt. Rev. Angus Dun, Bishop of Washington.

Parents of students attending fashionable Beauvoir Elementary School have been formally advised that the governing board has voted to accept applications from Negro students in the school beginning in September. Similar action is expected to be taken shortly by the governing boards of St. Alban's School for Boys and the National Cathedral School for Girls, both of which are conducted on the grounds of the Washington Cathedral.

Negro students will be subject to the same admission qualifications and requirements as all others.

Among the organizations sponsoring European exchange high school students in the United

States this year are four Disciples of Christ churches. In the exchange, a teenage student from Germany is assigned to each of these churches, and will live in the home of a church member during the coming school year.

FOREIGN

The first foreign missionary for the United Church of Christ in the Philippines, Rev. Dario Alampay, will go to the Thailand Mission to do educational work.

Radio station KALA in Sitka, Alaska, has been purchased by the Board of National Missions of the Presbyterian Church, U.S.A., to be operated as an educational project. Broadcasts will serve to extend educational opportunities available to Eskimos, Indians and whites at Sheldon Jackson Junior College in Sitka.

A radio workshop and radio courses will be set up at the college to train students in broadcasting and station operation.

PERSONALITIES

A former Doolittle raider who is now a Free Methodist missionary in Japan, **Jake DeShazer,** recently conducted a preaching mission with UN troops in Korea.

In World War II, DeShazer went down with his plane on the return trip from the memorable bombing of Tokyo and was taken prisoner. During the forty months

U.S. Air Force Photograph

A group of Protestant chaplains from Guam, Okinawa, and the Philippines attend a retreat held at Camp John Hay, Baguio, Philippine Islands.

that he spent in prison camps he was converted and felt called to return to the Japanese people as a missionary. Upon his discharge he attended a mission school, then sailed for Japan in 1948 under the Free Methodist Mission Board.

Dr. Emil Brunner, professor of theology at the University of Zurich, Switzerland, and one of the most influential Protestant theologians in the world, has been appointed professor of religion at the International Christian University in Japan.

Dennis Savage, former associate director of youth work for the National Council of Churches and associate executive secretary of the United Christian Youth Movement, resigned to accept the pastorate of the Orange Avenue Church (Disciples), Santa Ana, California.

Francis B. Sayre, prominent churchman and former Assistant Secretary of State, has been appointed personal representative in Japan of Presiding Bishop Henry Knox Sherrill of the Protestant Episcopal Church. Mr. Sayre resigned as U.S. representative on the United Nations Trusteeship Council to accept the full-time church post.

Dr. J. Edward Dirks, of Lake Forest College, Illinois, has been appointed associate general director of the Commission on Christian Higher Education of the National Council of Churches.

Dr. Dirks is serving with the National Council on a year's leave of absence from Lake Forest College, where he has been professor of philosophy for the past three years.

U.S. Army Photograph

Chaplain Philip W. Roberts places one of the Bibles donated by the Gideons International in each room of the Berchtesgaden, Germany, recreation area. Left to right: Chaplain Roberts; Lt. Col. Lawrence E. Sommers, commanding officer of the Berchtesgaden Military Subpost; and Chaplain William E. Garabedian.

Thomas C. Allen, former director of the Department of Racial and Cultural Relations of the National Council of Churches, resigned to become professor of Old Testament in the graduate school of religion at Virginia Union University in Richmond.

CHAPLAINS

James T. Wilson, chaplain of the U.S. 90th Division and later theater chaplain of the Mediterranean area during World War II, succeeds Ivan L. Bennett as United Nations chaplain in Korea.

In this capacity Chaplain Wilson will have charge of spiritual services to American armed forces in Korea and Japan and also of chaplaincy activities among troops of many other nations serving in the United Nations' defense of the Korean Republic.

Stanton W. Salisbury, Chief of Navy Chaplains, retires January 31 after more than thirty years of Naval service. During World War I, Chaplain Salisbury served as an Army chaplain. In 1921 he entered the Navy chaplaincy, and since then has served a wide variety of billets. He succeeded William N. Thomas as Chief of Navy Chaplains on September 1, 1949.

John H. Shilling, senior chaplain at the Naval Station, San Diego, California, set a record of twenty-five years without failing either to attend or to hold a church service every Sunday.

Chaplain Shilling began his ministry at the West Side Methodist Church, Ann Arbor, twenty-five years ago. Following pastorates in Ann Arbor and Detroit, he went on active duty as a Navy chaplain in October 1941.

Under the direction of J. H. Muller, two marines of the Shore Party Battalion have trained an all-Korean choir that broadcasts weekly over the air waves in the Seoul-Inchon area in Korea.

The Army Commendation Ribbon has been awarded to **Frederick H. Wielage, Lawrence S. Staples, Amos F. Ledbetter, Harry G. Campbell, Jr., Roland K. Lemke** and **Gomer S. Rees.**

The Bronze Star Medal was awarded to **Floyd W. Shiery, William O. Norris, Percival C. Loyseth, Reinhold H. Zinter, Henry O. Kitterman**, and **Alvin S. Bullen.**

George E. Gaiser has been awarded Oak Leaf Cluster to his Bronze Star.

The Silver Star for service in Korea was awarded to **Charles A. Meek.**

Where did you put the current issue of THE LINK? We hope it is in "front and center" on the literature rack in the chapel and on the table in the station library. We hope there are plenty of copies in the Chaplain's Office. Put it in the pews the first Sunday of every month. Leave copies in the barracks, the hospital, and the PX. Thank you for getting it to the fellows, Chaplain!

Now in Its Ninth Year

THEOLOGY TODAY

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